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represent groups of natives, dwellings, and brilliant trophies of artistic objects. This volume contains Book I, *Principles of Ethnography*, and part of Book II, *American-Pacific Group of Races*. Book I is an excellent presentation of the task of ethnography and an illustration of its methods and materials. The treatment is comparative. After defining the field of the science, stating the situation and numbers of the human race, discussing what "natural races" are, and investigating the nature and development of civilization, the author passes to more special topics for consideration. Language, religion, science and art, invention and discovery, agriculture and cattle-breeding, clothing and ornament, habitations, family and social customs, the state, are the topics of as many interesting chapters. The publication of this part of the work as a separate book for use as a text in school and college classes would be an excellent thing. Book II but partly appears in this volume. It describes in detail certain groups of races. The physical characters, the languages, the social organization, the life and customs, the government, the religion, of each are presented. Special attention is given to the industrial arts and art products, and most of the illustrations are of museum specimens. The author makes great use of similarities in ethnographic objects as evidence of relationship or intercourse between peoples. His book will be in this country a wholesome corrective to the overstrained theories of "independent development" now so rife among us. The translator has done his work faithfully, but somewhat heavily; the author's style, terse and extremely condensed, presented exceptional difficulty.

FREDERICK STARR.

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GUSTAVE LE BON: *The Crowd: a Study of the Popular Mind*.  
New York: Macmillan & Co., 1896. \$1.50.

IN this work Le Bon makes a careful study of the character and scope of the activities of crowds and mobs. He bases all his propositions about these phenomena on his general theory of the nature of social interpretation as set forth in his prior work, *Lois psychologiques de l'évolution des peuples*. This theory involves a very sharp distinction between the social institutions and the social soul, the institutions being simply manifestations of the soul, and the latter alone a living or creative element. *L'âme du peuple* must then be studied first and

foremost by the sociologist and all social phenomena must be explained by reference to this soul as cause.

In the present work this theory appears throughout ; for it is the *mind* of the crowd that is primarily studied. The sub-title for the English edition of the work is "A Study of the Popular Mind." This raises in the thought of the reader at once all the difficulties which were involved in the other work referred to.

One form of this difficulty may be illustrated by reference to what Le Bon calls the "law of the mental unity of crowds." This law, propounded at the outset of the work, sets up for each crowd its own soul, permanent or transitory as the case may be. While Le Bon has here undoubtedly a firm basis of fact, his general theory leads him to give it very inadequate expression. It is on this account, I think, that the proposition estranges so many readers at the start. If the same phenomena were stated in terms of a unity of activity (these activities understood as intelligent) the proposition would be much fuller and truer and would carry much more force than when stated as a mere soul-unity in the sense, to me very abstract, which Le Bon gives to the term "soul."

Another result of Le Bon's general theory is seen in his continual use of the "unconscious" as a factor in society. Here again there are at the basis of Le Bon's remarks facts which much need to be recognized ; but with a more adequate statement of them that mystic, awe-inspiring unconscious would quickly disappear.

Although the question brought up in the points just referred to is probably the most fundamental one which the book raises, involving, as it does, the whole subject of social interpretation and of the adequate statement of social phenomena, it is not the most important matter in the author's own intention, and should not be further insisted on in a brief note.

Let us look, then, at the more concrete issues of the book.

Le Bon holds that this is an age of crowds, and that their activities are increasing in range and in power day by day. The organized crowd is a group of men acting together under stimuli which are in most cases novel and transitory. The activities of crowds are usually described as unconscious, and the best of them exhibit only very slight rational elements. Pictures, symbols, sparkling superficiality can best move them. Yet race characteristics of the men who compose them act largely as determining elements. Their deeds are marked by an

intensity and immediateness which can best be characterized as "religious" in quality.

In Book I, "The Mind of Crowds," it is the processes of crowd action which Le Bon mainly treats. In Book II, "The Opinions and Beliefs of Crowds," the emphasis is on the content of their souls—that is, the scope and concrete conditions of their activities. Book III discusses several forms of heterogeneous crowds. Probably these chapters on the criminal crowd, the jury, the electoral crowd, and the parliamentary crowd are the ones which will excite the greatest practical interest. Assuredly anyone who has been watching from a non-partisan standpoint those processes called discussion and argument in the present political campaign will find much here to interest him.

The homogeneous crowds, sect, caste, and class are not discussed in this volume, but a treatment of them is promised in a later work.

The translation is as a whole very satisfactory, though occasionally an amusing error creeps in; rarely, however, to the serious detriment of the sense. Despite the general good appearance of the volume, the student cannot but regret the tripling in both bulk and price which it has undergone in the process of reproduction.

ARTHUR F. BENTLEY.

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*Alterations of Personality.* By ALFRED BINET, translated by Helen Green Baldwin, with notes and preface by J. Mark Baldwin. New York: D. Appleton & Company, 1896. Pp. x+396.

It is a most gratifying and unusual experience to meet with a book treating in a thoroughly sane manner the facts of abnormal and morbid mental life such as are found in hypnotism, somnambulism and the various types of hysteria. Indeed it has long been recognized by conservative psychologists that hypnotism and the cognate fields of investigation were intellectually and professionally "extra hazardous," so seldom has a psychologist dabbled in them and come off unscathed by fantastic and uncouth theories.

Professor Binet has in the main succeeded in fulfilling his avowed purpose to suppress all merely theoretic and discursive matter and to present simply a coherent statement of such phenomena as are agreed upon by all observers of the disturbances of personality. Of course he has his own theory of the nature of personality and he marshals his facts in support of the same. But the facts are really allowed to